

Edinburgh

I have tried to establish that the Kultur offered by the Munich type of Continuation School has had no good effect upon morals or manners & no conspicuously good effect upon ~~the~~ manufactures:

That England is under no necessity to follow Germany's lead in this matter for Germany allows our superiority by paying a high price for our goods:

That Denmark & the neighbouring <sup>Scandinavian</sup> states on the contrary, excel in those things in which we fall short:

That the Peoples' <sup>High</sup> Schools of Denmark are worthier of our imitation than the Continuation <sup>High</sup> Schools of Germany:

That they are so because character & conduct, intelligence & initiative are the outcome of <sup>the</sup> humanistic education in which the knowledge of God is put first.

But we cannot take educational prescriptions designed for another patient: the Grundtvig Schools are for students ranging from eighteen to twenty-five, not for the more difficult ages from fourteen to eighteen; again, the Peoples' High Schools are residential. In countries so largely agricultural it is possible for a great part of the young adult population to spend the five winter months year by year at one of these Peoples' <sup>High</sup> Schools. Their case & ours do not go on all fours. Our problem is the young adolescents in a country largely manufacturing.

Now, we have received our cloth, not in an enormous measure; how shall we cut our coat, that is how shall we spend those seven or eight hours a week in which 'Education' is to do her part for the young citizen? If we take the easiest way, we shall let the boy do what he is doing for the rest of the week, work for his employer, whether directly, by way of increased output, or indirectly, by way of increased skill. This would be a betrayal. No employer wishes to ease with one hand what he gives with the other; besides, what employer counts the ability of his staff to train his young employees? Again, the technique of any employment takes but little time to understand.

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It is the practice that is of value, <sup>the</sup> continuation <sup>of</sup> schools should not exist for technical instruction; they are established definitely for <sup>the</sup> education of which such instruction forms no part; & will not the evening hours be free as they are at present for technical classes, gymnastic clubs, & various forms of recreative exercises?

This particular bit of time must be dedicated to things of the mind if we believe that mind too requires its rationals & that to use the mind is by no means the same thing as to feed it.

With the best will in the world to give boys & girls something on which to chew the hard, real mind-stuff for digestion & assimilation, we find the flood gates are opened; ~~a mass~~ <sup>an ocean</sup> of things good to know overwhelm us & we have--eight hours a week! We seize on that blessed word compromise & see two possibilities: we are in a hurry to make good citizens, now, good citizens must have sound opinions about ~~the~~ <sup>my</sup> duty, more varied, what not, so we pour opinions into them from the lips of lecturer or teacher. In the next place there is so much to be learned that a selection must needs be made, the teacher makes this selection & the young people are poured into like a bucket, which, says Carlyle, 'is not exhilarating to any soul'. Some ground is covered, everyone is satisfied, & if, when the time comes, the young people leave school discontented & uneasy, if their work bores them & their leisure bores them, if their pleasures are mean & meagre, if they become men & women rather eager than otherwise for the excitement of a strike, that is because the continuation, ~~and~~ the primary schools will have failed to find them.

This is the real educational difficulty in schools for all classes, for pupils of all ages, - the enormous field of knowledge which it is necessary to cover in order to live with intelligence & moral insight. Now one thing will & you have the power to apprehend many things, is the academic solution, which has not worked altogether badly though it cannot be stretched to fit our present situation, -



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~~Enlightenment of the Russians: - the translation of Russian literature was one of the aims of the "Vostoknoye Obozreniye".~~

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doctrine assumes that mind like body is capable of development in various directions by means of due exercise. Profounder education than it, however, reveals mind to us as an enormous capacity self-active, present in everyone & making but one demand <sup>for</sup> its proper pulsion. Each mind duty & its activities take care of themselves. Is the well-fed workman fit for all his labours so the well-nourished mind knows, thinks, feels, judges with general righteousness. The good man & the unerring citizen is he who has pushed with food convenient for him.

Here are we on the verge of that new life for our country which we all purpose, faced with infinite possibilities on the ~~one~~ <sup>either</sup> hand, - the vast range of knowledge & the vast educability of mind. Another certainty presents itself, that we have not time for short ours; that the training of muscle & sense, however necessary, does not nourish mind; & that, on the other hand, the verbiage of a lecturer is not assimilated. There is no education but self-education. & ~~the~~ <sup>the</sup> young student works with his own mind ~~and~~ <sup>is</sup> ~~is~~ <sup>any</sup> ~~is~~ <sup>thing</sup> affected.





willingly submit.





I have tried to show that humanistic education whether in English or Latin affects conduct powerfully, that knowledge of this sort is very welcome to children & young persons, that a good deal of ground may be covered because a single ~~single~~ reading of a passage suffices; that this sort of humanistic work has been tried elsewhere with good effect; that, if our Continuation <sup>Schools</sup> are to be of value they must ~~offer~~ <sup>offer</sup> an education on some such lines.

May I now put before you our practical proposals? The Parents' Union School originally organised for the benefit of children educated at home is worked by means of programmes followed by examination papers sent out term by term. When the same work, if not the ~~work~~ <sup>idea</sup> of it, was taken up by Council ~~Schools~~ <sup>Schools</sup>, the advantage of such an organisation was apparent, especially in that it afforded a common curriculum for children of all classes. By using this ~~common~~ curriculum we were enabled to see that the slow child in a poor school compared quite favourably with the child of clever or content parents who had ~~given~~ <sup>given</sup> him his education. One of our national difficulties is the fact that we have no common basis of thought or ground for reflection. ~~Little~~ <sup>But we</sup> ~~we have~~ <sup>have</sup> that by pretty complete reading lists of common interests might be established, that the schoolroom might do as much for the general life as does the cricket field. The scheme works practically without a hitch in Council Schools & this is the sort of work that the highest class (in Standard VII) are doing with great success & very great delight. They read English, French, German, Victor (three or four volumes), two or three books dealing with ~~Vitellius~~ <sup>Vitellius</sup> & ~~Horace~~ <sup>Horace</sup>, from various points of view, literature, contemporary with the history (several works), history, physics, geography & science (three or four books), scripture (chiefly the Bible). These books are read at the rate of from 20-25 pages a term. The term ends with an examination. Every term brings a new programme of work, the coordination usually of books in reading. Children in Secondary schools & families remain for two or three years in Form IV & the work seems adapted to the status of Continuation Councils for the first year or two. It would appear to suit people as well as the ordinary school child & as

apart from  
we should  
as to our  
advanced programme (from V & VI) in the same way.

giving him opportunity for consecutive speaking, about 1960, &  
 at the time. There is probably no better text of a literary in-  
 quession than the number of proper nouns a person is able to  
 use accurately & frequently as occasion requires. To all  
 recollect a character of Miss Eschen's who had no opinion to  
 offer ~~about~~ <sup>name of the</sup> ~~the~~ <sup>island - a record of a</sup> ~~the~~ <sup>Red-Head</sup>  
~~anything~~ <sup>anything</sup> ~~at all.~~ <sup>called</sup>  
 that at all.



intellectual possessions, but we are for the needs & interests of the great masses; we are not thinking of a cultured minority of the few. It is not of education that we are in kind & more depending as to dispensance to the majority. Not, there is only one ~~way~~ education, common to all. "To use all words it is the construction of a spiritual world near against that of petty vulgar routine. This world is the living, a possibility of a free, open, intelligent, therefore at a free education to the mass people." 12/1/78

The ~~High~~ Professor says, "though the fact is the same, but in some, or some, or in, no progress can be made. It is nor is there any other way than that which we have set before you that affords this sort of liberal education. After all we are in our way utilitarian for no other study is so remunerative as that of 'the Humanities' Let me draw your attention to one point: Instability, unrest, ~~is the serious danger~~ among our wage-earners is the serious danger threatening our social life. Now it is said that nothing can act but where it is & the class which acts steadily where it is at some outpost of empire, on a home estate, in Parliament, where you will, is the class educated at Public Schools, that is, men brought up on the 'Humanities'. Strong language will be used about the deadness & decadence of these although they do much of our national work. Their defects are ~~obvious~~ obvious & manifold but still, as I say, the public work that is done is, for the most part, done by ~~these~~ men whom no one would describe as progressive. Is there not some confusion of ideas about this fetish of progress? Do we not confound progress with movement, action, assuming that where these are there is necessarily advance? Whereas, much of our activity is like the waves of the sea, going always & arriving never. What we desire is the still progress of growth that comes of root striking downwards & fruit urging upwards. And this progress in character & conduct is not attained through conditions of environment or influence but only through the growth of ideas received with conscious intellectual effort.

It will be possible to have only a little of this strong meat in Continuation Schools/ but a little goes a long way now far, ~~and~~ our public schoolmen illustrate. A careful ~~analysis~~ analysis will bring us to the conclusion that not Latin & Greek, Games, Athletics, or environment, but the 'Humanities'





books/with such an <sup>intensive</sup> ~~intensive~~ <sup>single</sup> ~~single~~ reading that for the rest of  
of the lives of these young people phrases or allusions they  
come across will kindle in their eyes that light which never  
was on sea or land. We may hope that Secondary schools will  
presently add this modicum of English to their classical  
studies & then the candidate for election will have something ~~else~~  
other to appeal to than the desire to better himself which is  
supposed to dominate every ~~man~~ man. By the way is the paucity  
of literary or historical ~~allusions~~ allusions, not in Latin,  
to be ~~so~~ heard in the House due to the fact that the audience  
cannot be counted upon to rise to a reference not included in  
the well-known school books? If so, we shall change all ~~that~~  
that; once the masses read, the classes must read too, & the  
Peace will be signalised by a new bond of ~~common~~ intellectual  
life in common. I/~~shall~~/

I cannot close better than in Mr Fisher's  
words, always pregnant & full of insight, -